§v

The instances adduced above are sufficient to shew that the identification of the Jews with extreme opinions in politics rests upon slender evidence, and that even their dominant Liberal sympathies are by no means exclusive. They have been identified with every party; and it is as easy (so far at least as Western Europe is concerned) to quote instances of Conservatives, or even reactionaries, as it is to cite exponents of extreme Left principles. It is certainly significant that the paladins of Conservatism both in England and in Germany were of Jewish birth.

Karl Marx was to be sure (like them) of Jewish extraction. His affiliations are, however, absurdly exaggerated, both by Ms admirers and by his detractors. His father, Hirschel Marx, a typical Rhenish lawyer of the assimilationist period, was baptised some time between the midsummer of 1816 and the spring of 1817—some while, therefore, before his famous son was conceived. Karl himself was received into the Evangelical church at the age of seven, and was brought up as a Christian. Not only was he ignorant of Judaism; he was—unlike Disraeli—bitterly antagonistic to it. (The story of his association with Zunz and Heine in the *Verein fur Cultur und WissenscJiaft der Juden* is an absurd fable, as that institution was founded when he was less than three years old, and decayed before he was ten!) "The Hebrew

faith is repellent to me", he wrote, at the age of twenty-five; or again, a few years later: "What is the worldly foundation of Jewry? Self-interest. . . . What is the wordly worship of the Jews? Huckstering. What is their worldly God? Money![5]' Nor was there anything Jewish about his teaching—an intellectual product of